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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

SEPTEMBER, 1820.

SERMON TO THE JEWS,
PREACHED AT BOYLE'S LECTURE.

NO. VII.

John xv. 24.—*If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.*

WHEN I last addressed you, beloved sons of Judah, I endeavoured to prove from the prophecies, both that your Messiah must be come, and that all things foretold concerning that sacred personage have been fulfilled in Jesus of Nazareth. I am desirous now, to direct your attention to the evidence of his divine mission, afforded by his signal miracles.

We find him, in the words of my text, declaring, that these especially aggravated the guilt of your forefathers, in rejecting him. "If I had not" (he says) "done among

them the works which none other man did, they had not had sin." We are not from this declaration to infer, that miracles are the only attestation which a doctrine like his is capable of receiving, or, that those only who witnessed the miracles of Christ, would be chargeable with guilt for refusing to believe his Gospel. But we are to infer, that the sin of your ancestors would have been less enormous, had Christ refrained from exerting that stupendous power, by which he proved himself to be a teacher sent from God.

By miracles, I would be understood to mean such interruptions of the course of nature as evidently surpass all human power. These, I maintain, when they are wrought under such circumstances as those of Christ were, are sufficient evidences of a divine revelation.

I am aware that it has been

objected that we do not so well understand the operations of nature, as to determine precisely what is supernatural; and also, that there may possibly be many kinds of beings in the universe, possessing power far superior to men, which beings may be the authors of the wonderful events that we call miraculous. To the *first* of these objections, I would answer, that though we are not perfectly acquainted with the course of nature, we know enough of it to judge concerning particular cases, in which it has been interrupted. For example, we know that it is not in the power of nature, that the uttering a few words should multiply five barley loaves and two small fishes, so as to render them more than sufficient to feed five thousand men. We know that no human being is able, of himself, to restore the dead to life, to banish diseases by a word, or to controul the raging elements. In answer to the *second* objection, it may be observed, that though there doubtless are many beings possessing powers greatly superior to those of man, yet that all beings whatsoever must be under the controul of God, and can do nothing without his permission. Good beings, assuredly, would not exert their power to assist the propagation of a falsehood. Evil beings would not, if they were permitted, produce supernatural appearances to countenance a religion decidedly hostile to all false worship and

immorality, nor would they, if willing, be permitted to delude men by working miracles in support of an imposture.

But I feel it less needful to enlarge on these heads, because it is generally admitted, that miracles, when properly attested, are sufficient evidences of a divine revelation. You certainly can have no pretence for denying this assertion, for, if you do, the proofs by which you support the divine mission of your own lawgiver Moses, must immediately fall to the ground.

It will be my endeavour, in the present lecture, to shew, that our religion is, in this respect, maintained by evidence equal to, if not stronger than, your own. The miracles which Jesus wrought, were far greater than those of Moses—the prophecies which he delivered were not less remarkable nor less wonderfully fulfilled. It is on the miracles, however, that I mean especially to insist, and in doing so I shall,

I. Compare the miracles of Christ with those of Moses;

II. Shew what certain proof we have that they were wrought; and,

III. Refute the pretences which have been urged to invalidate this evidence.

I. In comparing the miracles of Christ with those of Moses, it will not be necessary to enter into an examination of each particular circumstance, I shall, therefore, contrast them with

respect to their *number*, their *nature*, and the manner in which they were wrought.

I assert then, *first*, that the miracles of Christ were far superior with respect to *number*. The utmost amount of those which even your own writers ascribe to Moses is seventy-six; and they labour hard to make up this sum, reckoning some things for miracles which were only special interpositions of Providence, as, amongst others, his being taken out of the water by Pharaoh's daughter, and dividing some single miracles into two, as the infliction of several plagues on the Egyptians whilst the Israelites were exempted from them. Their object in thus exaggerating the number is to prove Moses greater than all the prophets who were before or after him, because, say they, all the other prophets together only wrought seventy-four miracles, whereas he alone wrought seventy-six. I shall not waste time, however, in disputing concerning the number, but, for the sake of argument admit, that Moses did work seventy-six miracles. Still I maintain, that Christ wrought far more and greater. Those of his which are expressly mentioned in the Gospels could not easily be counted, but besides these the Evangelist John declares, that if all the things which Jesus did were recorded, he supposes that the world itself could not contain the books that should be written—an hyperbolical expres-

sion it is true, but one that manifestly implies a number greatly exceeding calculation.

But the miracles of Jesus were also more excellent in their *nature* than those of Moses. The latter indeed, changed the waters of the Nile into blood. He converted the dust into lice. He plagued Egypt and its inhabitants with many sore and grievous judgments. But Jesus showed himself the master of the elements; the controller of evil spirits; the Lord of life and death. And, as his miracles were more stupendous, so also they were in the highest degree beneficent. At his word, the eyes of the blind were opened, the tongue of the dumb was loosed, the deaf were made to hear, and the lame to walk. Chased by his command, the most inveterate diseases fled, and the most powerful demons instantly quitted those of whose bodies they had gained possession. The effect of his miracles also was permanent as well as beneficial. Those who were restored to sight, or speech, or hearing, continued to enjoy those blessings; those who were raised from the dead continued long to be witnesses of their benefactor's power and goodness, those from whom evil spirits departed, became no more subject to their tyranny.

But the circumstance that peculiarly characterizes the miracles of Christ is, that they were wrought by his *own* and not by any *delegated* power.

Moses was but an instrument, and could not work miracles at all times. Whatsoever he performed was either in consequence of an express direction from the Almighty, or was an exertion of strength bestowed in answer to his prayers. Christ on the contrary, was the immediate author of the miracles wrought by him. He performed them, when, and in what manner, he saw good. By the word of his mouth; by a touch of his garment; when present or when at a distance; all things were subject to his control, nor could any being oppose his power. In a word, according to his own declaration, whatsoever things the Father did, those did the Son likewise. Nor did he only possess this ability himself, he communicated it to others also. When he sent forth the twelve apostles "he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." After his resurrection also, when he renewed the commission of preaching the Gospel to his disciples, he said to them, "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." The force of this declaration was not confined to words. Both during our Lord's continuance on earth,

and after his ascension into heaven, his disciples wrought these and many other mighty works, by which they fully attested the doctrine which he had appointed them to publish.

In all these respects, therefore, the miracles of Jesus surpassed those of Moses. There is one, however, which deserves to be insisted on as far exceeding every thing that ever had been heard of in the world. I allude to his resurrection from the dead. By this amazing event, the seal was completely set to his commission. It not only proved him to be a teacher sent from God, but also declared him to be the Son of God with power, and made it manifest both to men and angels, that he is the conqueror of death and hell—the Lord of life, the King of glory.

As an additional confirmation of our faith, and a full proof not only of his resurrection, but of his infinite power and continual care of his church, Christ, on the day of Pentecost, poured forth the Holy Spirit on his disciples, endowing them with the power of speaking divers tongues, and with many other supernatural gifts which enabled them to accompany their preaching with marks of divine power, sufficiently evident to procure a speedy and general reception of the Gospel throughout the world.

Surely, therefore, it must be acknowledged that, satisfactory as was the testimony given to the divine legation of Moses, and glorious as were

the miracles that he wrought, the religion of Jesus lays claim to still stronger proofs, and possesses yet more illustrious marks of its divine origin.

II. I proceed to shew, secondly, What convincing evidence we have that these miracles were wrought.

Next to the conviction produced by the personal observation of any particular fact, is that derived from the concurrent testimony of several persons declaring themselves to have been eye-witnesses of it, and having no assignable motive for deceiving us. It is upon such evidence that men daily venture their property and even their lives—it is by such evidence that all our judicial proceedings are determined. In truth, it is the only evidence which beings so short lived and of such limited knowledge as we are, can possess concerning the greater part of those things which we believe with the fullest confidence.

On testimony of this kind, our faith in the miracles of Jesus Christ and his apostles is founded. The facts recorded concerning them, are for the most part related by eye-witnesses, especially those detailed in the Gospel of St. Matthew and St. John. They were facts concerning which the observers could not be deceived, because they were of a nature perfectly cognizable by the senses, and wrought in the most public manner.

Take for example, the resurrection of Lazarus. Was it

possible that the disciples could be mistaken with respect to his having been dead four days? Could the sisters of Lazarus be mistaken who had all that time wept over him? Could the multitude have been deceived who accompanied them to the sepulchre?

In like manner, is it possible to doubt concerning the restoration of sight to the man who had been blind from his youth? Could he be under a delusion as to the circumstance of his being so unexpectedly and so marvellously blessed with the light of heaven? Could his parents have been so? Could deceit have been practised on the Pharisees who made such strict enquiries? None of these parties surely were capable of being misled with respect to a fact of this nature.

The same may be said of all the other miracles of Jesus, which were wrought, not in the presence of his disciples only, but of a great multitude, of which the greater part was strongly prejudiced against him. Nor has the statement of those who relate these facts been at any time disproved. That statement, indeed, must either be accepted as accurate, or the apostles must be accused of having joined together, to practise a base and detestable imposture on mankind.

But what could be their motive in upholding such an imposture? Could they have hoped that Christ would establish a temporal kingdom, of which they should share the

honours and emoluments? Had this been their inducement, they surely must have been excited, by the vexation of their disappointment, to develop the imposture as soon as their hopes were destroyed. But Christ took abundant care to guard them against such mistaken notions. He assured them from the first, that his kingdom was not of this world; that, instead of honours and emoluments, they must prepare for reproach and persecution; that they must expect to see him treated with the most shameful indignities, and dying the death of a slave, nay, that they themselves would be hated of all men for his name's sake. Were these inducements for an impostor to hold out to his confederates? Would the disciples, had they known that the whole transaction was a deceit, have persevered in the conduct of it after the ignominious death of their leader? Would they in spite of the continued opposition and sufferings which they underwent have prosecuted so hopeless a cause? Or is there any thing in their characters which countenances the supposition that they were capable of such wickedness and folly?

So far otherwise was it, that (as even their adversaries have often been led to confess) they were men of strict integrity, simplicity, and piety, men against whom no charge could be brought, except that they obstinately persisted in preaching the faith of Jesus. With immoveable firmness they braved

the utmost cruelty of their enemies, they submitted to stripes, to imprisonment, to death; nothing could shake their constancy; nothing could seduce them from fidelity to their master, or diminish their earnestness in defending the Gospel which he had committed to their trust.

How then can we account for this conduct, but upon the supposition that their testimony is true? They could not have been deceived; they had no motive to deceive. Surely, therefore, we have reason to admit the validity of their evidence; and, if we do admit it, we must confess that Jesus is the Christ, the Saviour of the world.

Nor can there be the slightest suspicion with respect to the manner in which their testimony has been transmitted to us. The Gospels were written soon after the facts which they relate took place. Copies of them were multiplied and preserved by the churches with the utmost care. Translations were early made of them. They are appealed to, and commented on, by a succession of writers, reaching with little or no interruption, from that period to the present; and opposite sects soon arose who would have immediately detected any alteration that might have been wilfully made in them. But even the adversaries of Christianity did not deny the facts which they record: on the contrary, several heathen writers relate a variety of circumstances,

which strongly corroborate their statements. Your own writers admit that the miracles were really performed, though they attempt to account for them by pretences which it will not be difficult to prove unsatisfactory and absurd.

What greater evidence then can be required of the reality of the miracles which Jesus wrought in proof of his divine mission? And if those miracles were actually wrought, what reason can there be for rejecting Christianity? How little can be assigned, I shall endeavour to shew in the third place,

III. By refuting the pretences which have been urged to invalidate this evidence.

During the abode of Christ on earth, the Pharisees, who were his chief opposers, relied chiefly on two grounds for denying the evidence of his miracles. The one was, that he was a profane person, because he wrought many of them on the sabbath day. To this censure of theirs, he most satisfactorily replied, by an appeal to their own practice. They did not scruple on that day to circumcise a child, to lead their cattle to water, to raise a beast that had fallen into a pit. But if to do these things was lawful, it surely could not be unlawful to heal diseases by a word or touch; to command, and by the command, enable a man whose arm was withered, to stretch it forth as if it had never been diseased. He who could do such mighty acts as

these, proved himself to be Lord of the sabbath, proved that on whatsoever day he saw fit to confer a benefit of this nature, he was fully authorized to do so.

Aware of the frivolousness of this objection, his adversaries accused him of being in league with Beelzebub the prince of evil spirits, and declared, that by his assistance these mighty acts were performed. Most satisfactory was the answer of Jesus to this absurd and blasphemous calumny. He urged the folly of supposing that the devil would lend his aid for the destruction of his own kingdom, that he would assist in expelling his confederate demons from the bodies of men, that he would countenance by the communication of supernatural powers, the establishment of a doctrine which tended to the utter subversion of idolatry and profaneness, to the banishment of every sinful propensity from the heart, to the promotion of the divine glory and of human happiness. The same answer, may, with equal justice, be returned to the objections which your teachers have raised against the miracles of Christ, and which are equally inconsistent and unreasonable.

Some of the earlier Rabbins have maintained, that Jesus, during his abode in Egypt, became versed in the arts of magic, and that by these he wrought the wonderful works by which he beguiled his followers. But who is there in

these days, that will give credit to so absurd a fable? What is magic? and what power do those who pretend to it possess? When the world was over-spread with darkness, and the secrets of natural philosophy were concealed from all but a few of more penetrating genius and accurate research, the vulgar might be dazzled by unusual appearances, and be persuaded to consider, as miraculous, effects, which in these days, can be easily explained by a novice in philosophy. But how can this apply to the miracles of Jesus? Could he by magic have restored the blind to sight? Could he by magic have banished at once the plague of leprosy, or re-animated with life and health, the almost putrid carcase? Could he by magic raise his own dead body from the grave, and visibly ascend into the highest heavens? If there be such a thing as magic, which few men of sober mind will admit, it must result from a confederacy with evil spirits. But evil spirits, as we have seen, would never have lent their aid to the propagation of Christianity; and had they been willing to do so it would be the height of impiety to suppose that God would have permitted them thus to delude mankind.

Forsaking this pretence, some of your later Rabbins have invented a story, if possible, still more absurd. I allude to that related in the *Toldos Jeschu*, where it is said, that Jesus contrived to gain access to the

most holy place, and then to obtain possession of the *Shem Hamphorasch*, the ineffable name of God, which they represent as having been engraven on a stone deposited beneath the ark. This name, they say, he concealed in an opening which he made in his foot, and having effected his escape from the sanctuary, by virtue of it wrought his miracles.

This book, the *Toldos Jeschu*, is a compound of the most obscene and blasphemous fictions, and, independently of the manifest improbability of the narrative, confutes itself by its gross anachronisms and contradiction to every thing like regular history. As to the story itself, can it be needful to refute it? Is it possible that the bare pronounciation of a name should produce such astonishing effects? Would the great Creator of heaven and earth have suffered the ordinary course of nature to be interrupted, the laws by which he governs all terrestrial events to be broken through by a base impostor, and by such means as these? But surely it is impossible that any man who seriously reflects, should for a moment give credit to this extravagant fiction. Think, then, how low they must be reduced, who are obliged to resort to it. Think how impracticable it must be to confute the evidence resulting from the miracles of Jesus, when even your most learned men, for the sake of opposing

that evidence, give countenance to fables which have not the slightest appearance of probability.

Of scarcely inferior absurdity is the tale which has been invented for the purpose of disproving that greatest of all Christ's miracles, his resurrection from the dead. For, can it be supposed, that *Roman* soldiers who had been stationed at his sepulchre for the express purpose of preventing the removal of his body, would sleep on their posts—they who well knew that death was the punishment annexed to such neglect—and that this was a case in which vigilance would be especially required from them? If some few had been overcome by weariness, would the whole band have been so? Or if they were, could they know what passed during their sleep so as to be aware that the disciples stole the body? Again, would those poor terrified disciples, who whilst their master was living forsook him and fled, form the plan of stealing his body when it could no longer render them service? Would they venture to expose themselves to the fury of the veteran band whom *they* could not suppose likely to neglect their trust? Can this astonishing coincidence of unusual drowsiness in the soldiers, and unaccountable courage in the disciples, be believed? If it can, will it be imagined that so heavy a stone could be rolled away—the body carried off,

the grave clothes folded up and deposited in an orderly manner, without any disturbance to the soldiers, without any of them awaking during the long interval which such a transaction must have occupied? He that can assent to such a story, must possess a degree of credulity which it is hardly possible to imagine in any man of common understanding. But supposing the fact to be according to this statement, how happened it that the guilty disciples were not called to account for their theft? Why were they not confronted with the soldiers, and compelled to produce the body? Why were they not punished for their audacious fraud, and why did not the soldiers undergo that heavy penalty which the military laws of Rome denounced against such shameful negligence? The reason was, that the members of the Sanhedrim well knew the matter would not bear investigation. They knew that the disciples could have sufficiently proved the resurrection of Jesus, and that the soldiers would, in their own vindication, give such a testimony as would undeniably establish that which they were so anxious to conceal. It is true that they could not have propagated so atrocious a falsehood had they not been given up to the most awful infatuation and hardness of heart. But that they were so, will appear less surprizing when we remember how they shut their eyes against the truth, when

they heard of the resurrection of Lazarus. On that occasion their language was, "What do we? for this man doeth many miracles. If we let him thus alone all men will believe on him, and the Romans shall come and take away both our place and nation." The influence of worldly policy, the dread of being disgraced in the eyes of the world by a public confession of their guilt in crucifying the Messiah, the obstinate wickedness of their carnal hearts, induced them to persist in rebellion against the Lord and against his anointed, in the same manner as similar dispositions emboldened the hard hearted monarch of Egypt to brave the utmost vengeance of Jehovah, though he had already, with so much anguish, felt the severity of his judgments.

I have now examined the principal of those pretences which your writers allege in opposition to the evidence afforded by the miracles of Jesus. One, however, remains, which it may be important to notice. It is built upon the three first verses of the 13th chapter of Deuteronomy. "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them, Thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for

the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul." Now in this passage it may, in the first place, be observed that the sign or the wonder mentioned is not a true and real miracle, but rather some counterfeit appearance of supernatural power which either human artifice or diabolical agency might suffice to produce; whereas the miracles of Jesus were of such a nature as to carry in themselves manifest tokens of a divine original, which never would have been the case had the doctrine they were designed to confirm, been an imposture. And though it may be said that this text seems to intimate that God might permit pretended miracles to be wrought in order to try the faith of his people, yet it surely never can be imagined that he would allow more and greater miracles to be performed in defence of falsehood than of truth, and thus connive at the delusion of mankind.

In the *second* place, I answer, that this text cannot fairly be applied to Jesus. For so far from contradicting, he fulfilled the law of Moses, and, though he abrogated the ceremonial part of it, this was not till every one of its types had been completely accomplished. Besides, the prophet supposed in the text is one who should endeavour to seduce the people to idolatry, and to turn them away from the God who brought them out of Egypt;

whereas Jesus most strenuously resisted idolatry. When tempted by the Devil to worship him, he retorted by a quotation from this very book of Deuteronomy: "It is written, thou shalt worship the Lord thy God," to which he added, "Him only shalt thou serve." As to the objections against Christianity drawn from its abrogating the law of Moses, and its inculcating the doctrine concerning a Trinity of persons in the divine nature, I have already answered these; and, therefore, I am persuaded, that there is nothing in this text of Deuteronomy that can in the least diminish the conviction which the miracles of Jesus ought to produce, that "he is of a truth that prophet which should come into the world."

Let me then appeal to your hearts and consciences, ye descendants of Abraham, and ask you, what pretence you can have for refusing your allegiance to the Christ of God? What evidence can you possibly produce of the divine mission of Moses which is not fully equalled (I might rather say exceeded) by that which we can bring in support of Christianity? Did Moses work miracles? So did Jesus. Did Moses prophecy? And have his prophecies been accomplished? Jesus in like manner foretold with wonderful exactness, not only the events which should befall himself, the sufferings which he should undergo, and the per-

secution which his disciples should experience, as well as the support they should receive, all of which were most minutely realized; but he also foretold with a precision which could result only from divine foreknowledge, the siege of your holy city; the destruction of your temple; and the fatal ruin which should overwhelm your nation; events of which, at that period, there did not seem the remotest probability. He foretold also the astonishing propagation of his Gospel, which has, indeed, according to his description, resembled a grain of mustard seed, that, from being the smallest of seeds becomes a great tree under the shadow of which all the fowls of heaven can lodge in safety. In spite of all the opposition of your rulers, in spite of all the persecutions of heathen emperors, in spite of all the ridicule of philosophers, and the malice of Satan, nay, in spite of the inveterate corruption of the human heart, the religion of the Gospel has been established in the world: and, though in too many places debased by superstition and corrupted by heresy, it has, in the lives of its sincere professors, produced such fruits as most irrefragably demonstrate its divine origin.

The church of Christ thus established, has continued nearly 1800 years unshaken by all the malice of its enemies. According to the prediction of its founder, the gates of hell have not been able to prevail

against it. "Had the counsel of this work been of man (according to the wise observation of your own Rabbi, Gamaliel) — "it would have come to nought," but it is manifestly of God, since none have been able to overthrow it.

Fight then no longer against him who desires to receive you once more to his favour, and to admit you into his church, from which your unbelief has caused you to be rejected. Fight no longer against your own salvation, which you do as long as you continue to oppose the Gospel.

Come to that gracious Messiah, who has so fully established his right to your obedience, who will pardon all your sins, and deliver you from all your troubles, and make you to be a name and a praise to him, above all the nations of the earth. Come to him, and he will make you citizens of the New Jerusalem, partakers of his grace and blessing here, and of his everlasting glory hereafter. May God in mercy incline you to accept the invitation, for his Son Jesus Christ's sake, to whom be glory for ever and ever. Amen.

C. D.'s REMARKS ON "JACOB."

To the Editors of the *Jewish Expositor*.

Gentlemen,

A CORRESPONDENT in your number for July, 1820, who signs himself *Jacob*, thinks, that I have given an erroneous

interpretation of the chronology, Rev. xvii. 10; though he allows, that I symbolize with "the whole host of commentators." Instead of naturally referring the language of the interpreting angel to the time in which St. John flourished; he contends, that the expression, "five are fallen, and ONE IS, and the other is not yet come," is to be chronologically referred to "a period when the vials were about to be poured out:" and the propriety of this arrangement he builds upon the circumstance, that the interpreting angel is said to be one of the seven vial-bearing angels.

1. It appears to me, that, if this very insecure mode of reasoning proved any thing, it would prove, not that the expression in question ought to be referred to "a period when the vials WERE ABOUT to be poured out," but that it ought to be referred to a period when all the seven vials HAD ALREADY been poured out: for the interpreting angel does not come to St. John, in the seventeenth chapter, until *all* the seven vials (so far as the prophetic narrative is concerned) have been poured out in the sixteenth chapter. Hence, if the chronological reference of the expression is to be determined on the principles of *Jacob*, he has plainly argued erroneously even from his own principles.

2. But, in truth, the whole tenor of the vision of the seventeenth chapter shews, that he

has most widely mistaken the true principle of its chronological arrangement. If the time of the vision is to be fixed to "a period when the vials are about to be poured out," as Jacob contends; and if, consequently, when the angel says "one of the seven kings *now* is," the time thus specified is not the age of the apostle, but the period immediately preceding the effusion of the vials: then of course it will follow, that the rise of the ten kings, which the angel declares to be *FUTURE* to the time in which he speaks, (Rev. xvii. 12.) cannot have been the rise of the ten Gothic kingdoms, which took place long ago in the fourth and fifth centuries, but must be the rise of some ten kingdoms *subsequent* to the "period when the vials are about to be poured out." This Jacob must admit on *his* principles. For the angel says in a breath: "Five kings are fallen, and *ONE* IS, and the other IS NOT YET COME; and the ten horns are ten kings, WHICH HAVE RECEIVED NO KINGDOM AS YET." But, that the ten horns denote the ten Gothic kingdoms which arose in the fourth and fifth centuries, is allowed by every respectable commentator, even by the popish bishop Walmesley himself. Therefore nothing can be more clear, than that the epoch of the angel's language must be placed *BEFORE* the fourth and fifth centuries, instead of being most incongruously brought down

to the present age. If such then be the case, I see not to what period his expression, *ONE* now IS, can be chronologically ascribed, save to the age of St. John: and to that period accordingly, as Jacob confesses, "the whole host of commentators" have very sensibly and consistently referred it.

3. Jacob has been misled, partly by the poetical machinery which makes one of the seven vial-bearing angels the hierophant of the seventeenth chapter, and partly by the circumstance of his declaring his errand to be a declaration of the judgment of the great harlot. From this last Jacob argues, that the chronology of the angel's expression, *ONE* IS, must immediately precede the judgment in question. Nothing can be more inconclusive. The angel does indeed set forth the judgment of the harlot: but Jacob seems quite to have overlooked, that he equally sets forth her preceding power and prosperity. The vision clearly contains the whole history of the Roman beast and the tyrannical harlot from first to last: and the chronological point of *the narration*, or the chronological point in which the angel speaks, is determined by the marked present tense, *ONE* IS, to the age of the apostle. If any other proof were wanting of a matter, which in good sooth requires no formal proof, it would be found in the last verse of the chapter. "The woman is the great city,

which REIGNETH over the kings of the earth." This description perfectly accords with Rome in the apostolic age; but does not at all agree with it at present: for it is ridiculous to say, that that miserable broken-down city now reigneth over the kings of the whole Roman world.

4. How Jacob can manage to identify the four first heads of the Roman Empire with the Babylonian, the Medo-Persic, the Greek, and the Roman polity collectively, it exceeds my wit to discover. To say nothing of the strange inconsistency which would make the dynasty of Nebuchadnezzar the first head of the Roman empire, Jacob seems to forget, that, according to Daniel, the Grecian leopard alone had FOUR heads to his own share. Nothing can be more evident, than that the six first heads of the Roman beast, are those six successive forms of supreme ROMAN government, which are duly enumerated by Livy and Tacitus: Kings, Consuls, Dictators, Decemvirs, Military Tribunes, and Emperors. Jacob might as well say, that the Emperor of China was one of the seven Roman heads, as the King of Babylon.

5. I have only to add, that Jacob is a great deal too positive in his round assertion that "the 391 years ought UNQUESTIONABLY to be dated from the year 1453." I myself am one of the many, who, for reasons much too long to be

here stated, decidedly question the propriety of that date.

C. D.

SPIRITUAL IMPORT OF THE OLD TESTAMENT HISTORIES.

To the Editors of the Jewish Expositor.

Gentlemen,

ALMOST all the histories recorded in the Old Testament have a spiritual meaning, which lies beneath the surface. In the records of the lives and conduct of the illustrious patriarchs of old times, the earnest and pious inquirer after truth, will see often, under the teaching of the Spirit, the most lively representation of the blessings of the Gospel, and of the manner in which God is pleased to dispense them. We should not be backward to see and acknowledge this, wherever it is apparent, for we have the assurance of one who is infallible, that the Old Testament scriptures were intended to bear witness to him, and that the spirit of Moses as well as the prophets, is the testimony of Jesus. Should your readers be still disposed to follow me, I propose occasionally, to send you some remarks in elucidation of this grand truth.

It is my present intention to consider the circumstances under which Jacob obtained the blessing from his dying father, as it exhibits to us the manner in which the church of God obtains the blessings of redemption, and sets before us an exemplification of the awful

consequences of *despising* those blessings. In contemplating it in this view, let it not be supposed I am offering the slightest excuse, nor seeking in the smallest degree to palliate what was evil in the proceedings of Jacob on this occasion. But we ought to admire the wisdom of God in over-ruling the sinful, though temporary deviation from the strict line of rectitude and truth in those, that were, nevertheless, in the main, his faithful servants, to the accomplishment of his own purposes, the setting forth of his glory, and the edification of the church in future times.

While we learn to avoid the fault into which Rebecca and Jacob were betrayed, let us with humble adoration acknowledge the wisdom and goodness of God who overruled their errors to the fulfilment of his gracious designs, and to a lively display of the method, in which, from eternity, he determined fallen sinners should be made partakers of all the spiritual blessings of the Gospel. And, O, what glorious mysteries present themselves to our view in this remarkable transaction;—mysteries, which have occupied the thoughts, and exercised the love of Jehovah from everlasting. I will not detain your readers with reciting the circumstances with which they are, doubtless, fully acquainted, but proceed to make a few observations on their typical representation, looking at the grand scope and design of the whole history.

The spiritual church of God have no right to any one blessing of redemption in themselves. By nature they are children of wrath, even as others. They come into the world stained with the sin of their first father, and by their actual transgressions, they incur the curse of God's holy law, which can admit of nothing short of a perfect righteousness, being inflexible in its commands, and unchangeable in its nature. By their natural birth, they have no claim whatever to the blessing of God, for the wages of sin is death, and to that alone are they entitled. But God hath with inconceivable wisdom and love united, provided a way of access unto himself, even for them who by nature have no right to expect admission to his presence; and on the sinner who cometh to him in this way, so strikingly typified in this history, he is abundantly willing to pour out his blessings. Every covenant mercy that we stand in need of as perishing sinners, belongs not to us, but to our elder brother. Pardon, justification, adoption, sanctification,—eternal glory—we must perish everlastingly without them, and yet in ourselves, we have no claim to any of them. He hath merited all. They are all the purchase of his blood, and the reward of his perfect obedience. *To him*, as the first born of the family of heaven, the very Son of God, holy, and immaculate, *the*

blessing has been given, and we can only receive it as we draw near to the Father *in his name*. True believers, are, indeed, clad before men with humility, and with the other graces of that spirit, which Jesus pours down upon his people who trust in him; but if this were all that they possessed, they could not stand before God, because of the sin that defiles them, but they come unto him as justified in the name of the Lord Jesus, as well as sanctified by the Spirit of their God. They draw near to the Father, pleading *his merits alone*, why the blessing should be given them; washed in his blood and clothed in his righteousness, they personate as it were their elder brother, and claim their birth-right of him, who has been appointed heir of all things. And as the aged Isaac *could* not, so the eternal Father *will* not discern the difference between his first born, and those whom he is not ashamed to call his brethren, for they are *one*, and as such he beholds them, having chosen them in Christ before the foundation of the world, that they should be holy and without blame before him in love. It is true, whenever they seek to have access to his throne, that they may obtain the blessings of which they stand daily in need, they are still sinners in themselves, so much defilement cleaves even to their holy things; that the voice is evidently the voice of Jacob, this no art can

change, no smile can disguise, but they bring with them a sacrifice of a sweet smelling savour, in whom the Father is always well pleased; yea, such as his soul loveth; and being arrayed in the glorious robe of the righteousness of the Redeemer freely imputed to them, and which is unto all, and upon all them that believe, a holy God can admit them even to his bosom, as accepted in the beloved, and in the midst of all their lamented infirmities, he smells the smell of their raiment, with which they are clothed, which is the righteousness of Christ, and blesses them, and says, See, the smell of my sons, is as the smell of a field which the Lord *hath* blessed. In vain would they approach unto God, trusting partly in their own righteousness, and partly in Christ's; in doing so, they are sure to be detected as deceivers, by him who knoweth the hearts, and thus bring a curse instead of a blessing upon them. No part of Jacob was to be left uncovered, no, not even his hands and the smooth of his neck, the resemblance must be complete, he must be clothed like his elder brother, from the crown of his head to the sole of his foot. And as Isaac made him draw near, that he might feel whether he were his very son Esau, or not, so does the Lord search the hearts and try the reins of all who come to him in the *name* of his first born to see whether they be *indeed* and *in truth*, looking to

him *alone* for justification, whether they be simply seeking to receive that *grace* which reigneth only through *his* righteousness. This is a most glorious truth, that Christ was made sin for us, that we might be made the righteousness of God in him. But it is a truth which should lead us to the most jealous self-examination. It is not merely coming with the name of *Christ* in our mouths, it is not merely concluding our prayers with the outward mention of his merits, that can make us accepted, or procure us the blessing. No, if we be not convinced of our utter unworthiness, if we be not humbled before a holy God as vile and unclean in ourselves, if we have not cast away all claim to his favour in our own righteousness from a deep and abiding sense that they are but as filthy rags in his sight, if the undissembled desire of our souls be not that of St. Paul, to win Christ, and be found *in him*, not having our own righteousness which is of *the law*, but the righteousness which is of God by faith in Christ; if these things be not so, we are found deceivers when we make mention of his name, and the blessing of the first born cometh not upon us. To Christ alone it belongs, and to his seed only as blessed with all spiritual blessings in him, in virtue of their union with, and interest in him. Hence the perfect *freeness* of the grace of the Gospel. The hungry and thirsty penitent has nothing to

do but to receive it. He comes without money and without price, as far as he is concerned, to partake of a blessing which has been purchased with a price that transcends our utmost conception.

In the typical representation there was deception on the part of Jacob, that cannot be excused. But in the reality, we may come to the Father pleading our identity with Jesus, as the only reason why we should be accepted; we are allowed, yea commanded, thus as it were, to steal his blessing, and the subtilty shall not be imputed to us as a criminal fraud, but as a wise and pious zeal; and the paradox of the apostle in this sense shall be exemplified in us, "We shall be as deceivers and yet true."

With what abundant consolation is this part of the history replete, containing, as it does, so lively a representation of the manner in which the sinner is justified with God. But this is not all, that we are to learn. In the character and conduct of Esau, are strikingly displayed, the consequences of despising the *blessing*, which appertains only to the first-born, and to them that come in his name. Esau knew that the blessing of his father belonged to him as his first-born, and he had doubtless heard, that it included a right to the spiritual blessing of Abraham, even that of being the father of the promised seed. But Esau was carnal and profane. When his appetites were craving, he

would gratify them at the expence of his birthright and blessing together. Although the decree of God was declared respecting the pre-eminence of Jacob, before they were born, yet Esau was not actually rejected from the blessing, till he had first wilfully rejected it himself. The birthright was not only assigned by God to Jacob, but it was also *despised* by Esau. He sold it for a mere mess of pottage. The birthright had the priesthood and the promises annexed to it, and having sold the birthright, he had no claim to the blessing. He is, therefore, called by the Apostle in Hebrews xii. a fornicator and profane person, who for one morsel of meat sold his birthright, and they are warned to take heed that there be none such among them, who should be found preferring the pottage of the world to the spiritual blessings of that kingdom, which cannot be moved. The awful consequences of such a conduct, we see in the conclusion of the history, where we find respecting Esau, what the Apostle has so forcibly expressed, that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears. When he heard that the blessing had been given to Jacob; he cried with a loud and exceeding bitter cry, "Bless me, even me also, O my father!" But it was too late. He could find no place in the mind of his

father for repentance, at what he had done. The blessing had been pronounced on Jacob, and Isaac would not retract it; "Nay," he exclaimed, (probably now seeing the purpose of God in the whole) "I have blessed him, yea, and he shall be blessed."

In this conduct of Isaac, we may surely learn the great and consoling truth to every penitent believer, that the gifts and calling of God are without repentance, that those whom he blesses, shall be blessed. But in the effects of Esau's profaneness, we see the impossibility of despising the grace of the Gospel, of preferring the pleasures, pursuits, and riches of this world, and yet of entering into his kingdom of glory hereafter. The sinner who hath heard the gracious calls of the Gospel, and the privileges of those who are accepted in the beloved, and hath despised them all, that he might enjoy the pleasures of sin for a season, may be sorry at last when judgment is about to overtake him, that he hath forfeited the blessing. But after death, the day of grace will be over, and he will find no place for repentance in the mind of that God, with whom is no variableness neither shadow of turning. God may endure here with much long-suffering such vessels of wrath as are fitting themselves for destruction, but they must lie down in sorrow in the midst of a fire which they themselves have kindled.

LETTER TO THE EDITORS.

Gentlemen,

HAVING done me the favour to insert the queries relative to the latter series of Isaiah's prophecy, you will, I doubt not, permit me also to solicit the attention of your learned correspondents to the following proposition, involved as it is in my former communication, viz. that when a prophecy relates to any period of time subsequent to the advent of Messiah, the terms Jerusalem, Zion, House of Jacob, &c. are often used figuratively, and that, consequently it is only discoverable by a careful regard to the context; when they are to be understood literally, and when figuratively, and if figuratively, to what branch of the church they refer. The important and sure, because clear and unstrained deductions from prophecy, that both Judah and Israel according to the flesh, shall assuredly be converted to the Christian faith, return in great numbers to the literal Jerusalem, and after a dreadful contest with their common enemies, live in great peace and prosperity under one government, and that Gentiles shall willingly and acceptably contribute to their conversion and restoration, are facts, rather established than shaken by the proposition. But how, without admitting its truth, can we consistently interpret such scriptures as Isa. ii. 1. ix. 7. xxxv. 10. Zech. xii. and latter part of the 6th verse, &c.? The ground of the

figurative application of the aforementioned and similar terms satisfactorily appears from Isaiah ii. and latter part of the 3d verse; Rom. xi. 17. and the promise made to Abraham, as illustrated in the New Testament; nor is the difficulty, generally speaking, of rightly appreciating the sense of the terms in question, greater (as I apprehend) than what attaches to the appellatives, sun, moon, stars, &c. in either, and indeed, in every case, the consistency of an interpretation with the context in all its bearings, is the best test of its truth.

May I, in conclusion, be permitted to bring forward as an instance illustrative of the principle I have adverted to, Isaiah lxii. 11, 12. where the divine Redeemer (for he has himself in effect told us who is the speaker, Luke iv. from the 18th to the 21st verse) calls on the Jerusalem, on whose walls he has set watchmen, &c. to behold, that the Lord hath proclaimed to the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation, or thy Saviour, cometh; Behold, his reward is with him, and the recompense of his work before him, and they shall be called, The holy people, The redeemed of the Lord, and thou shalt be called, The much desired, The city unforsaken. *Lowth.* The whole connexion, surely, best accords with understanding Jerusalem to denote the Christian church; and the daughter

of Zion as denoting Israel and Judah according to the flesh. But when we read in Ezekiel xxxvii. "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments and observe my statutes to do them," and compare therewith the whole of the context, what sober commentator can hesitate to interpret the whole chapter as a prediction of future blessings both spiritual and temporal, which await in due season the ancient people of God.

The increasing disposition manifested by pious, and in all respects respectable Levites, and elders of our Israel, to favour interpretations of prophecy, depending rather on the literal acceptance of a few terms, which, it must be conceded, admit of a figurative signification, than on the consistency of the interpretation with the whole of the context and parallel passages of Scripture, and the tendency of such interpretations to feed the spiritual pride of the literal Israel,

instead of reducing the promised spirit of humiliation, when they shall loathe themselves in their own sight, because of their iniquities and abominations, and no more be proud, because of the holy mountain of the Lord, will, I trust, be deemed a sufficient apology for soliciting the insertion in your valuable miscellany, of a proposition so often acknowledged, and which to some may appear so plain, as to make its formal assertion almost a matter of surprize.

That the pious efforts now making, may be abundantly blessed by the great head of the church for the turning away of ungodliness from the descendants of Abraham, and grafting them into their own olive tree, is the fervent wish and prayer of your's,

Oidw.

OBSERVATIONS ON THE REMARKS OF J. B.

To the Editors of the Jewish Expositor.

Gentlemen,

I SHOULD have noticed the courteous remarks of your correspondent J. B. on my queries concerning the subject of part of the prophecy of Isaiah in my late communication, had I known of them, but not having perused the July number of the Expositor till Saturday last, I had not previously seen them. Allow me now to thank him for, and briefly answer them. His first observations are grounded on a misconception of my meaning,

not at all surprising, considering the brevity with which I expressed myself. The terms, wife of youth, widowhood, &c. used by the prophet, I regard as applied to the primitive Christian church, simply as a church composed of Gentiles, or, as a church founded on the accomplishment of the promises given to the patriarchs antecedent to the Mosaic economy, and not as prophetically descriptive of the Lord's dispensations towards her. We may reasonably conclude, that in the time of Abraham, Melchizedek was not the only pious character without the pale of his family. We do not find either Job or his friends complaining with Elijah, that they only were left of the worshippers of the one living and true God, and that their lives were in jeopardy. The Lord then had an ancient Gentile church, and that church did, indeed, very shamefully in the days of her youth, or idolatry would not have prevailed. And in the days of her widowhood, commencing, as I apprehend, with the giving of the law, was cut off from all means, but through the medium of the Jewish nation, of spiritual fertility, for though we may reasonably hope, that during the long interval which elapsed from the time of Moses to the calling of the Gentiles, individuals of heathen nations were renewed in the spirit of their mind, and accepted through their unknown Mediator, (as, indeed, the address of the pro-

phet implies) they were precluded as Gentiles, from every mean of personal fruitfulness or relative usefulness; but no sooner was the gracious prediction, "In great mercies will I gather you" fulfilled, than the spiritual progeny of this heretofore barren widow exceeded that of the Jewish church, (the married wife of the prophet) in her best days. How glorious an accomplishment of the immediately preceding infinitely gracious annunciation, "By the knowledge of him, shall my servant justify many, for the punishment of their iniquities he shall bear, therefore, will I distribute to him the many for his portion, and the mighty people shall he share for his spoil, because he hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

But not to dwell on the connection, that the passage in question really refers to the church, of which the Christian Galatians were a branch, is to me quite clear from Gal. iv. 27. for does not the apostle's argument amount to this, Why do you Galatians, who are equally with us Jews who believe, sons of God, through faith in Christ Jesus, and partakers of his Spirit, desire to be subjected, to a dispensation only added to the original revelation of the promised seed, because of the abounding of transgression, and which, while

it condemns us by the holiness of its precepts faintly shadows forth the foundation of our acceptance with God; and now, that the substance of its shadows is manifestly revealed, exposes its adherents to excision from the privileges of the church of God; for, as Hagar was a bondwoman, and cast out of the household of Abraham, because of the perversity of her offspring, so will it be with Jerusalem that now is, though soon to be subverted. But our mother, the more highly exalted Jerusalem, fruitful, like Sarah, after a long interval, is free; her obedience filial, her immunities manifest, her children heirs of the promised possession, for it is written, (concerning *her*, or why is the quotation made?) "Rejoice, thou barren, &c."

Your correspondent's admission, "that whatever church or people the disputed terms are meant to designate, they are abundantly sufficient to determine the general signification of the whole context from chap. liv. to lxiii. inclusively," leaves no farther disagreement between us till we arrive at the prophecy contained in the first six verses of chap. lxiii. which I refer to the Turkish empire, but lie, to a general judgment on the nations, to which, I can by no means think the passage he quotes from Thessalonians at all applicable, but obviously to denote the all-important period, when we shall stand individually before the judgment seat of Christ to give an ac-

count of the things done in the body. The other Scriptures he refers to in this connection, I forbear to notice, lest I should unreasonably intrude on your pages. My reasons for referring the passage in question principally at least, to the Turkish empire are, its context, and the expression, "Of the people there was none with me:" whereas, when judgment is denounced against apostate Rome, the merciful proclamation precedes, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

As to Ezekiel's Gog and Magog, I cannot but regard the description of the people, (evidently Israel according to the flesh) against whom the besieging power "thinks an evil thought," as quite incompatible with the commencement of the millennium or any preceding period. "And thou shalt say, I will go up to the land of unwall'd villages: I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey, to turn thine hand upon the desolate places again inhabited, and upon the people gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land." Besides, by comparing Ezek. xxxviii. 3. with Isaiah lxvi. 19, 20. it appears, that the same people who take the lead in the in-

vasion, will, at the commencement of the millennium, be engaged with Tarshish, &c. in the far different occupation of "bringing the dispersed of Judah and Israel, an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts to my holy mountain Jerusalem, saith the Lord; like as the children of Israel bring an offering in a clean vessel, into the house of the Lord." Ezekiel's temple, synchronizing, I apprehend, with Zech. xiv. 20, 21. I consider as a prediction of a time of great spiritual prosperity, immediately subsequent to the destruction of Gog and Magog, in which the Jewish branch of the church shall shine pre-eminently, at least in regard to Syria and the adjacent regions, but of undefined duration, for the more exact accomplishment, when a time of declension succeeds,

of the awfully important prediction, "The day of the Lord so cometh as a thief in the night, for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape," 1 Thess. v. 2, 3. Then may the writers, and a goodly number of the readers of your publication, be admitted, having washed their robes and made them white in the blood of the Lamb, to stand before him with acceptance, to whom be glory and dominion for ever and ever, Amen.

After so many points of amicable difference, you will, I am persuaded, permit me to add, notwithstanding the length of my letter, that I have the pleasure of substantially agreeing with J. B.'s view of Isaiah xlix.

Φιλω.

July 19, 1820.

PROCEEDINGS OF THE LONDON SOCIETY.

BAPTISM OF MR. BERNHARD GOLDBERG AND FAMILY.

In addition to the letter of Mr. Goldberg himself, inserted in our last number, we are happy to be able to submit to our readers the following interesting Addresses and Prayers on the Baptism of Bernhard Goldberg, his wife, and four daughters, by the Rev. Mr. Herwig, at Esslingen in Wirtemberg, on Trinity Sunday, May 28, 1820.

[Translated from the German.]

Address to the congregation, delivered from the altar, after the sermon.

THE knowledge of the only true God, and of Jesus Christ, whom he hath sent, as the divine Redeemer and king of mankind, this, dear Christians, is, according to the word of our Lord, John xvii. 3. the source of ETERNAL LIFE. All men, of every age and country, who have derived that know-

ledge from the word of truth, have thereby been assured, in the most blessed manner, of their alliance with the Lord their God, and have been comforted by a conviction of his eternal love, through faith in Jesus, as the atoning sacrifice for their sin. The power of this love has renewed their hearts, and quickened them by the movements of the divine Spirit, who has formed them, in sentiments and actions, to be children of God and faithful followers of Jesus, and has filled them with the joyful hope of a blessed immortality, in an eternal communion with Jesus, their divine Saviour. This knowledge affords the most satisfactory information of the design of our existence, the best solace in our depravity, deficiency, and sufferings; the most powerful impulse to raise our spirit, and with perseverance to fulfil every duty; the surest foundation of a blessed hope of immortality. This knowledge is justly considered as the most precious jewel on earth; we Christians find in it, all that we want unto life and godliness. How ought we then to rejoice, whenever its beneficial influence is manifested in any place in a soul; with what delight do we on such an occasion, call to our mind those blessed feelings and impressions, which we experienced ourselves, when that knowledge was imparted to us, and how much do we thereby feel our conviction strengthened of the imperishable power of

the living word of God, of *that* truth, that Jesus Christ is able to save to the uttermost all them that come to God through him, and that the Lord is still adding to the church, which is called after his name, such as shall be saved.

It is thus, with feelings of high delight, we especially look upon such, as come forward from distant places, to participate in the knowledge whereby we have been enlightened in the faith, whereby we live. We wish them cordially joy, when they, delivered from the power of darkness, give thanks to the Father, who has translated them to the kingdom of his dear Son. And with what holy admiration do we hear them profess and praise the name of God, and of Jesus his Son, when they are descendants of a people, which, in the course of many centuries, have been under that awful misconception, that they *ought* to do many things contrary to the name of Jesus of Nazareth. How must we sympathize in their joy, when we see them, stimulated by their desire after that truth, which makes free, boldly to cast off the iron yoke of a servitude, which, by vain traditions, enervates both heart and spirit, and to run with confidence into the arms, opened to them also, of the most exalted friend of man, the divine comforter of all them that labour and are heavy laden, their kinsman and their king.

With that delightful and hopeful sight we are favoured this day by the Jewish family here present, by this worthy head of a family, with his consort and four daughters. Penetrated by the light of the blissful knowledge of God in Christ Jesus, they wish to renounce here the comfortless darkness of their former unbelief, and by the holy baptism, to be initiated as happy disciples of Jesus, as faithful professors of his name, and as his steady followers, to be received into his church.

You all, my dear Christians, entertain a wish, that this important transaction may be conducted in peaceful solemnity, and under a general feeling of sympathizing devotion. May the Spirit of the Lord prepare our hearts to that effect, when we with prayer and intercession recommend the family here present, to the God of all mercy for his assistance."

After that prayer and intercession had been offered up, and a hymn sung by the whole congregation, the minister addressed them again in the following words:—

"You now may justly expect, my dear Christians, some account of the former course of life of this family, now ready to join our evangelical Christian church, and of the merciful ways through which the Lord has led them to that end, and has brought them hither, in order to reach it. Receive it then, for a great

part, in the very words of our friend here before us.

His name is *Beer*, alias Bernhard Goldberg, eighteen years since, teacher of the Jewish children at Neuwed. Born in the year 1780, in Upper Silesia, he was, in his early youth, by his parents destined for rabbinical studies, and his education was directed to that effect. But already at that period the merciful hand of God laid hold of him to draw him to himself by his unspeakable love. He was often inwardly excited to pray fervently to God, that he would shew him the true way to salvation. His desire was still more stirred up and strengthened, by a providential escape from a premature death, and the painful illness and departure of a younger brother. The zeal with which he had devoted himself to the explanations of the law or the Talmud, was soon changed into sadness and disgust by the absurdity and offensiveness of its contents. He, therefore, prayed to God more repeatedly, to enlighten his mind; and he read the word of God in the Old Testament with increased attention. Thereby he was more and more confirmed in his conviction, that the practice of the religion of his fathers could afford him no true peace for his soul. "The Psalms" (as he expresses himself) "in the state of my mind at that period, were my greatest consolation; I read them often with attention until midnight; and those passages in the pro-

phets, which describe the earthly and spiritual happiness of Israel in the day of the Messiah, made me so enraptured, that I many times fell down upon my knees, and prayed with fervour for his appearance." As he could not entirely conceal these emotions of his mind, and also neglected some Jewish rites, which are not of divine origin, he soon excited some suspicion, and was thereby determined to leave his country. But a long time passed away before he could get rid of his erroneous opinions of the sufficiency of natural religion, and of various prejudices against Christian truth. This did not take place until he had settled at Neuwied, where, in the year 1801, he accepted the office of a private tutor in some Jewish families. Here, the sense of his want of sound divine knowledge, and of peace of his heart by the same, was roused again by an event, which he relates as follows:—

"In the New Year's night, 1803, I, with several other Jews went from mere curiosity, into the chapel of the Moravian Brethren at Neuwied. Here I for the first time heard of the nativity, the office, the sufferings, the death, and the resurrection of the Saviour; and seized by a solemnized feeling, my heart flowed over in unspeakable joy and happiness. Deeply affected, I retired from that sacred place, with an intention to return there very often; and the impression left

upon my mind of the love of God to mankind, was so strong, that it followed me to the place of my rest, and cheered my soul during my sleep. Yet that blessed impression vanished soon away, through my prejudices against Christianity, which I had imbibed, and through the unbelief which had taken root in my heart, even with respect to the books of the Old Testament. From that night, however, I entertained an increasing sense of the comfortless vacuum in my unprovided soul, though I remained yet a long time at a distance from the true way of life."

"Some years afterwards, he married at Neuwied, his wife, Sarah, a daughter of Solomon Rubens. This matrimony was blessed with five daughters, of which four are still alive, viz. Lebijah, fourteen years of age; Esther, ten; Bilba, ten; and Leah, four; whom we now see here before us, as hopeful candidates of the holy baptism. In this his married state, God caused him to undergo such experiences, as powerfully excited him to lay hold with humility and obedience of that merciful hand of his Redeemer, which already was stretched out for his help. The following circumstance contributed, in a decided manner, to produce that effect. In November 1815, his wife was brought to bed with her youngest daughter; but in the evening of the same day, a lovely little daughter of four years' was unexpectedly

removed from her fond parents by a sudden illness. The mother also fell dangerously sick from an illness, which continued twenty-four weeks, whereby the father, worn down by grief, exhausted by labours during the day, and by watchings during the night, was reduced to a most miserable condition. Harassed out,—thus he describes his state at that time—harassed out by grief, exposed to the most oppressing wants, I had not one sympathizing soul to comfort me, dark melancholy laid hold of me. On God I could not so much as think with any interest of heart, and I therefore suffered terrible torments in soul and body. One night about 12 o'clock, when I retired to rest, my distressful condition presented itself to my eyes, almost despairing, I exclaimed, O Lord, how long! But immediately God raised me by a bright ray of hope, that he soon would deliver me from my misery. This peace of soul, gave me, as it were, new strength, and my wife also, refreshed and assuaged by similar consolations, began, from that night, to recover. I now went aside, wept, and supplicated the Lord for his assistance, in the spirit of the xxxi^{id} and xxxviiith Psalms, and promised to read with reverence, his holy word, to submit to his direction, and never to be so fainthearted again.

From that time, I was actuated by another spirit. Pernicious books, which had se-

duced me to unbelief, were laid aside, I felt myself drawn towards the holy Scriptures, which I read with new reverence and attention. Now the longing desire after the promised Redeemer, revived again in my soul; and thus, he who *searcheth the heart, and is near them that seek him in sincerity*, led me insensibly, nearer and nearer that period, when he, as the good shepherd, would open to me the door to his sheep-fold, to bring me from the fatal darkness of Judaism into his marvellous light.

It was in August 1817, when a learned Jew, who lately had returned from London, where he had long been a school-master, desired me to call upon him, and then told me, in a warning tone, that a gentleman had been with him that day who had put this strange question: Whether any Jews here would be inclined, to read *the New Testament in the Hebrew language?* in which case they might have it gratuitously; but that he had sent him away with an answer decidedly in the negative. He further related, that there existed in London, a long time since, a Society for promoting Christianity among the Jews, and that it had friends and assistants in other places, one of whom, the gentleman just mentioned, must be, of whom, therefore, we ought to be on our guard. This information produced in me a lively desire to get acquainted with that dangerous person. For some

time, my outward circumstances prevented me from satisfying that daily increasing desire. But at last, it overcame my objections, and I ventured to call upon him at his residence.

“It is to this truly enlightened Christian and faithful servant and follower of Jesus, that our friend here present is indebted for his deliverance from his inherited prejudices against Christian truth. He made him acquainted with the New Testament and such works as produced in his mind a lively conviction of its divine origin. He shewed him the nature of genuine Christian faith, both by his instruction and example, assisted him, when doubts and objections arose in his mind, with the most seasonable advice; he made him, in one word, to feel in the most affecting manner, the effects of Christian charity; and our friend, most powerfully attracted by his conversation, brought nearer and nearer by him to the light of Christian knowledge, and, under divine assistance, was led, with his whole house, to a full determination to devote themselves to the truth which is in Christ Jesus, without any reserve, and by a public profession, and calls, with good reason, this faithful servant of Jesus, his spiritual father in Christ.

“Not satisfied with having led him into the way of life, which is of God, he also took care to

bring him into connexions, whereby he was enabled to enter into an outward communion with the followers of Christ; because it became more and more painful to him to continue in a situation, and in an engagement, in direct opposition to his conviction. He therefore applied for him to that respectable Society in England, which had been formed for promoting the knowledge of Christ among the Jews, and whose laudable exertions already have been blessed with the most encouraging results; and informed them of the sincere intention of Mr. Goldberg and his family, to surrender themselves to Christ. And by this generous Society he has been enabled to look out for a place, first, in Switzerland, and afterwards in Wirtemberg, where he, with his family, might attain to a more accurate knowledge of the truth of the Gospel, and to the establishment and confirmation of his heart in the same; where he moreover might prepare himself for the blessed office of disseminating it among his brethren according to the flesh, after having, with his house, received the holy baptism. The Royal Protestant Consistory granted him, on the 22d of October last year, their most gracious permission, to receive in *Esslingen*, the desired instruction, which took its commencement in November, the magistrate of this city, having, in a benevolent manner, allowed him and his family to

take their residence here. And thus, through the good hand of God, and in consequence of a second decree of the Royal government of the 16th inst. this Sunday has been appointed for the solemn, and God grant! for ever, blessed accomplishment of the long and ardent desire of this whole family, by their reception into the church of Christ, and the administration of the holy baptism.

But previous to that, their own profession of faith in Jesus Christ, and in his Gospel, will be required, whereby this narrative of the ways of Providence with them hitherto, of their present conviction of the truth of Christianity, and of their desire to be received by the holy baptism, among the followers and worshippers of Jesus Christ, may be duly confirmed."

Address to the Candidates for Baptism.

"Make now, my friends, this blessed profession, looking to the Lord who has called you to the light of his grace, with a cheerful heart; and by doing so, be perfectly assured of the joyful sympathy in your faith, of all of us here assembled."

The candidates rose and stepped nearer the altar, while a hymn was sung by the choir.

The minister continued:—"The following queries will give you an opportunity to make a sincere declaration of your Christian conviction.

1. Q. With what intention are you to day come solemnly forward before this Christian assembly?

A. We wish to make a public profession of our cordial faith in Jesus, the Messiah, and the Saviour of the world, and to be received by the holy baptism, according to his ordinance, into the congregation of believers.

2. Q. What is the motive of that wish?

A. Our firm conviction, that we cannot be justified and saved by the law of Moses. But he that believeth in Jesus is justified.

3. Q. Is then Jesus of Nazareth the true promised Messiah?

A. Certainly: 1. Because, according to the promise by the prophets Daniel, Haggai, and Malachi, he came as the Son of David, before the destruction of the second temple, and was made the light and the comforter of the Gentiles. 2. Because all the attributes and characters of the Messiah, stated in the Old Testament, are undeniably united in him. 3. Because his declaration, that he is Christ the Son of God, has been divinely confirmed by his miracles and prophecies, and especially by his resurrection and entrance into glory.

4. Q. By what means are we taught to know Jesus, and to believe in him as the true Messiah?

A. By the books of the New Testament, which the Apostles

and Evangelists of our Lord have composed with that view, under the assistance of the holy Spirit.

5. Q. What is the summary of the books of the New Testament?

A. They contain a full account of the history and of the doctrine of Christ Jesus, and confirm the divine truth of the books of the Old Testament, by shewing their fulfilment in Jesus.

6. Q. By what name is the history and doctrine of Jesus Christ named in the New Testament?

A. By the name of *Gospel*, that is, the glad tidings of the gracious intentions and regulations of God for the everlasting salvation of all sinners, by Jesus, his Son.

7. Q. How has God brought about that salvation by Jesus?

A. He has sent him into the world for the salvation of all mankind, him, who is the promised Son of David, descending from the fathers according to the flesh, the only man without sin, his only begotten Son, being God over all, blessed for ever.

8. Q. Is then, the Messiah, God and man in one person?

A. Yea, for thus we are taught by Jesus and his apostles, in perfect accordance with the Old Testament. In the 45th Psalm, the Messiah is thus addressed:—"Thy throne, O God, is for ever and ever." Isaiah calleth the Son of David in the ninth chapter, "The mighty God, and the ever-

lasting Father." And Micah saith, "That the goings forth of the ruler in Israel, born in Bethlehem, have been from old, from everlasting."

9. Q. How did this adorable Son of God and man work for the salvation of the world?

A. He preached himself as the promised great prophet of God, the will of his eternal Father to his people, with divine power and wisdom, and caused it afterwards to be proclaimed by his Apostles, by their word and writings, to all the nations of the world.

10. Q. To what does this will of God tend?

A. To the knowledge and acceptance of remission of sin and eternal salvation, which Jesus has purchased for all sinners, through faith in him.

11. Q. By what means has Jesus purchased that salvation.

A. By his perfect obedience to God, especially by his sufferings and death, whereby he, as the Lamb of God, gave his life as an atoning sacrifice, took away the sin of man, and destroyed the works of the devil; for the chastisement of our peace was upon him, and with his stripes we are healed.

12. Q. This redemption is in the Old Testament attributed to the Messiah, but has it actually been procured by Jesus of Nazareth.

A. Yea; for in his sufferings and death, are to be found all the particular circumstances whereby the suffering Messiah is characterized in the 22d and the 1xixth Psalm, and in the

12th and 13th chapter of Isaiah. And God has, according to his promise, raised Jesus from the dead, glorified him as his Son, and placed him at his right hand in heaven, as the everlasting High Priest, thro' whose sacrifice all believers are sanctified to God.

13. Q. Does he in his glory, continue to work for the salvation of his redeemed?

A. Yea; unto him is given all power in heaven and on earth; he can save to the uttermost, all them that come to God through him, for he lives continually, and intercedes for us at the right hand of God.

14. Q. What obligations does the knowledge of the salvation, which God has prepared by Jesus, impose upon us?

A. That all shall honour the Son, as they honour the Father, that they shall receive him in grateful faith, as the author of their salvation, and form their heart and conduct according to his word and example.

15. Q. Are we able to do that in our own strength?

A. No; he that has not the Spirit of Christ, is none of his, and such only, as are led by the Spirit of God, are children of God.

16. Q. To what ends does that Spirit of God direct the heart of believers?

A. To a living knowledge of the love of God in Christ, to childlike prayers to our heavenly Father, and to faithful obedience to the command-

ments of Jesus Christ, by an holy walk in love to God and to our neighbour.

17. Q. How are we to pray to God?

A. In Spirit and in truth, in the name, and after the precepts of Jesus, which he has given us, especially in these words, Our Father which art in heaven, &c. (This prayer was said by the several members of the family at the same time.)

18. Q. The Holy Spirit thus being the author and the promoter of our communion with God in Jesus, how is he to be considered by us?

A. We owe to him, as to the Spirit from God, the Spirit of the Father and of the Son, the deepest veneration, and the unqualified surrender of our hearts, in which he will dwell, wherefore they are called temples of God.

19. Q. Are we also to pray for the experience of the activity, attributed to him in the holy Scriptures?

A. Yea; we pray according to the holy Scriptures; The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, Amen.

20. Q. We have thus, according to the word of Jesus, to pay divine worship to the heavenly Father, to his Son Jesus Christ, and to the Holy Spirit?

A. Yea; for Jesus commands that all who believe in him shall be baptized with water, in the name of the

Father, of the Son, and of the Holy Ghost.

21. Q. What is the design of that baptism?

A. We thereby profess ourselves to belong to the worshippers of the only true God, and are made participants according to the will of the Father of Jesus Christ, and by the power of the Holy Spirit, in the salvation which the Son has purchased for mankind.

22. Does the Scripture declare that?

A. Yea; it is said there; Baptism is the washing of regeneration and renewing of the Holy Ghost; it is the answer of a good conscience toward God, by the resurrection of Jesus Christ. As many as are baptized have put on Christ. He that believeth and is baptized, shall be saved.

23. Q. Do ye now sincerely wish to be made participants, through the holy baptism, in the salvation, and in the communion of believers?

A. Yea; this is our most sincere wish, and our most cordial desire; for, if we confess with our mouth the Lord Jesus, and believe in our heart, that God hath raised him from the dead, we shall be saved; and Jesus Christ hath said, He that believeth and is baptized, shall be saved.

24. Q. Do ye believe in the only true God, as he has revealed himself already in the Old Testament, but most clearly through Jesus to our everlasting salvation, as Father, Son, and Holy Ghost, in in-

dissoluble, though mysterious unity?

(By the several candidates together.)

A. Yea; I believe in one God, the Father Almighty, maker of heaven and earth. And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day, he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe also in the Holy Ghost; the Holy Catholic church; the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

25. Q. Do ye renounce all unbelief, contrary to the divine person and doctrine of Jesus? All superstition, resting upon human tradition and rites? all sinful sentiments, propensities, and works, opposed to the will of Jesus?

(All the candidates.)

A. Yea; we renounce them all.

26. Q. Do ye, on the contrary, deem yourselves solemnly bound to be, from this day, faithful to the only true God the Father, the Son, and the Holy Ghost, and to regulate your whole life according to the will and the example of Jesus, humbly relying on his death upon the cross, and his

life, as the true Messiah and Redeemer?

(All the Candidates.)

A. Yea; we pledge ourselves, from our whole heart; and may God himself grant us the powerful assistance of his Spirit. Amen.

27. *Q.* Will ye now, upon this engagement, and upon this profession of faith, receive the holy baptism, according to the ordinance of Jesus Christ?

A. Yea; we ask for it once more.

(By all the Candidates.)

The Choir having sung a suitable hymn, the minister continued:—

“You have now, dear Christians, heard the declaration and engagement, of these our new fellow Christians here present, whereby we may be convinced of their unfeigned adherence to our most holy Christian faith, of their readiness always to worship God in Christ Jesus, through the grace and strength of the Holy Spirit, to live, to suffer, and to die in him alone, and of their earnest desire to be received, by the holy baptism, into the church of Christ.

“Can then; thus we may say with St. Peter, (Acts x. 47.) can any man forbid water, that these should not be baptized, which have received the saving knowledge of Jesus Christ, and the gift of the Holy Spirit, to believe in his name as well as we?

A short hymn was sung by the congregation and the choir and the minister proceeded:—

“Let us now earnestly pray for the needful blessing of the everlasting Father, of his Son Jesus Christ, and of his Holy Spirit, upon the present sacred act, saying:—

“O thou only true God, Father, Son, and Spirit! thou hast created all things; and hast made man after thine own image; and when we, through the deception of Satan, had been led away into the corruption of sin, and become guilty of eternal death; thou hast by the redemption through Jesus Christ prepared for us a salvation from all evil for soul and body, and secured to us a happiness, of which we here already may be joyfully assured by faith in the merits of the Saviour, and by the grace of the Holy Spirit, and which we in soul and body, shall enjoy in a better world with thee in eternal glory. This, thy everlasting and unspeakable love hast thou caused of old, to be announced to thy chosen people Israel, by the mouths of thy prophets; and in progress of time, thou eternal Son of God, didst appear among them, and hast been made both herald and purchaser, and author of salvation, for all them that believe in thy name. To this salvation by faith, thou hast caused all the nations of the world to be invited by the word of thy atonement and by

thy Spirit ; still thou givest the word, and great is the company of those that publish it ; and for many centuries, it has approved itself to be the power of God and the wisdom of God upon great multitudes among us also. O Lord our God, many are thy wonderful works, which thou hast done and thy thoughts which are to usward ; who is like unto thee ? Out of the old people of thy election, which, in general hitherto have erred from thee, and rejected thee, and, therefore, so long have been walking in darkness and the shadow of death ; thou hast also repeatedly, and especially in our day, excited many to an earnest desire after this only and perfect salvation. Thy excellent grace has now also brought these descendants of thy original people, here present, from the errors of the ways of their fathers, to thy saving knowledge. They have received thy word, and it has approved itself upon them as a divine power, which enlightens and comforts the heart. They acknowledge thee as the Christ, as the promised light of Israel, and the desire of the nations, and the only begotten Son of God, praised for ever. They humbly intreat thee to glorify thyself in them, as the Saviour of sinners, to pardon them every transgression, of which they may have been guilty from ignorance and unbelief, and that thou wouldst cleanse them in the washing of water of the holy baptism by

thy blood, to the end, that they, delivered from an evil conscience, received into the communion of thy death, participating in the renewing and sanctifying grace of thy Spirit, may draw near with a childlike spirit, to thy Father, and serve him, in holy love, to thy honour, and his good pleasure. With their supplications, our cordial intercessions ascend to thy throne. Receive them in mercy, and cause thy divine love to be abundantly poured out into their hearts by thy holy Spirit, that the life of faith, to which they already have been raised by thee, may come to full maturity and constant activity. But impress also upon all of us, by this hitherto rarely occurring solemnity, the importance of the privilege we have received by *our* baptism, and stir us up to new diligence in making firm and sure *our* vocation to thy kingdom, to that effect, that we all, once united before thy throne, may everlastingly rejoice at this sacred hour, in which thou, O Father, Son, and Holy Spirit, wilt condescend to manifest thyself among us, as the living God, the God of all mercy. Hear us, according to thy boundless grace. Amen. Our Father, &c.

To the Candidates :—

“ May the Lord, who has called you into his marvellous light, and has led you hither, to enter into his blessed kingdom, now fill your hearts with the life of faith, with the power

and the peace of his Spirit, may he, through him, guide you, in the good paths of his will, that you may be found spotless and in peace before him, in the day of Jesus Christ.

Dear Godfathers and Godmothers:

You lead, with Christian sympathizing love, these dear Candidates nearer to the altar of Jesus Christ, where they will receive the blessing of the baptism instituted by himself, whereby they will be for ever united with him, and also enter into a most happy communion with all his own, and especially with you. With joyful emotion and lifting up your hearts to God, the Father of Jesus Christ; to him, our Redeemer, and to his Spirit, you will now pledge yourselves to a continued Christian interest in these our new fellow believers, to the end, that they, strengthened by the grace of the Lord, may walk worthy of the Gospel of Jesus Christ, and be fruitful in all good works. And in order to evince this benevolent interest, you will now give them their new Christian names, by which they in future will be known as such as are devoted to the Lord; and we now invite you to come near, with them, while we sing the following baptismal hymn.

After the hymn, the Godfathers delivered to every Candidate, his or her new name, which, by them, was handed

to the minister, and came then forward with them in their turn:—

1. The father, *Beer*, or *Bernhard Goldberg*, whom the minister addressed:—

“*Johann Peter*: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

His Godfathers were six Gentlemen.

On laying on the hand:—

“May the heavenly Father preserve and increase in thee, for the sake of Jesus Christ, the gift of the Holy Spirit, to the strengthening of thy faith, to vigour in godliness, to patience in sufferings, and to the blessed hope of everlasting life, according to *this* word of the Lord, (here the minister presented him with a Bible) which may guide thee through life, and keep thee blameless before God, until the great day of Jesus Christ, Amen.

2. The mother, *Sarah*, whom the minister addressed:—

“*Maria Sarah*: I baptize thee, &c.

Her sponsors were one lady and one gentleman:

On laying on the hand:

“May the heavenly Father preserve and increase, &c.

3. The eldest daughter, *Lebijah*, fourteen years old, whom the minister addressed:—

“*Louisa Dorothea*: I baptize thee, &c.”

Her sponsors were one gentleman and one lady.

On laying on the hand:

"May the heavenly Father preserve and increase, &c."

4. The second daughter, *Esther*, eleven years old, whom the minister addressed :

"*Esther Frederica* : I baptize thee, &c.

Her sponsors were one gentleman and one lady.

On laying on the hand :

"May God Almighty, and the Father of our Lord Jesus Christ, who has regenerated thee by his Holy Spirit to a living hope of everlasting salvation, keep thee in his grace, protect thee in temptations, strengthen thee to that which is good, and direct thy steps according to this his holy word, (presenting her with a Bible) which may keep thee spotless before him in Christ Jesus. Amen.

5. The third daughter, *Bilha*, ten years old, whom the minister addressed :—

"*Christiana Beala* : I baptize thee, &c.

Sponsors, one gentleman and one lady.

On laying on the hand :

"May God, who has saved thee in Jesus Christ, and poured out his Spirit upon thee, in the blessed washing of regeneration continue the good work which he has begun in thee, that Christ may dwell in thy heart by faith, and that thy increase in all that is good, may be manifest, and thy faithfulness towards the Lord be more and more active in cordial obedience to this his Gospel (here the minister presented her with

a New Testament) which may direct and keep thee unto life everlasting. Amen.

6. The fourth daughter, *Leah*, four years old, whom the minister addressed :—

"*Elizabeth Catharine* : I baptize thee, &c.

Sponsors, one gentleman and one lady.

On laying on the hand :

"May God our Father, and Jesus Christ our Saviour who has loved thee also, and given thee an everlasting salvation, and a living hope, through the grace of his Spirit, may he keep thy heart pure and guiltless before him by love ; may he strengthen thy spirit and promote thy welfare, that thou mayest learn and keep this holy word of his Gospel, (presenting her with the New Testament) and thereby be more and more fit for the entrance into the heavenly kingdom of Jesus Christ. Amen.

Let us now praise the Lord for his unspeakable mercy.

Here a short hymn was sung by the congregation ; upon which the minister addressed the persons now baptized, to the following effect :

Ye are now, dearly beloved ! entered into the church of the Lord, into the house of the living God. We bid you welcome, ye new fellow Christians, in the church of the worshippers of Jesus Christ. Give thanks unto the Father, who hath made you meet to be partakers of the inheritance of the

saints in light; who hath delivered you from the power of darkness, and hath translated you into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace. As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and builded up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Walk as the children of light, in truth, righteousness, peace, and joy of the Holy Ghost. And the God of peace sanctify you wholly; and may your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

“Almighty, merciful God, Father, Son, and Spirit! who canst do abundantly beyond all that we ask or understand, Thou hearest and answerest our prayers, which ascend to thee in behalf of these our dear fellow Christians, now devoted to thee in the holy baptism. Thou hast drawn them to thyself from mere mercy, and guided them with wonderful wisdom, that thy holy counsel for their salvation might be executed so far, and their union with thee and with all thy believers, might this day be performed. O keep them now, thou eternal High-priest and Shepherd of Israel, keep them in thy name; supply their faith daily with new strength and new life; let them abide in

thee, let them grow in thy knowledge and in thy grace, that they may follow thee, with a childlike and humble mind, and be strengthened by thy power, to every laudable exertion, to patience and calm resignation in thy will. Grant them, that from this day, they jointly and individually may effectively glorify thy name, by an increasing fitness for thy kingdom, visible in their whole conduct, and by their zealous endeavour to live to thy honour, and to do that, which is well pleasing in thy sight; that we may always have reason to rejoice at this reception among thy disciples, as being unquestionably an increase of the small number of thy true worshippers and followers. Yea, make them so evidently a blessing among their own generation, whenever they come into contact with it, or be called to its service, by their conduct as true and blameless children of God in Christ Jesus, that they may stir up many among them, to experience in their own persons also, that mercy which thou hast shewn to their souls, and that they may have a share in that distinguished happiness, to co-operate in advancing the day, when, according to thy blessed promise, all Israel shall be saved.

“Grant an abundant share in the blessings of this day, to thy faithful servants, united for promoting the salvation of Israel, who from a distant country have in an eminent manner come forward; and still come

forward as instruments of thy divine love, for the benefit of these dear baptized persons. May they experience, that their work of faith, and their labour of love towards them are not in vain, but are abundantly and for ever blessed by thee; and reward them both in this world and in the world to come, with spiritual blessings in heavenly good things through Jesus Christ. Grant that we, with these our new fellow believers, and with all them that love thy salvation, and that cordially rejoice in such monuments of the inexhausted and sovereign power of thy grace to save from perdition—may for ever be numbered among thy blessed, and praising thee with joyful gratitude, may say : Blessed be the Lord, the God of his people Israel, the Father, the Son, and the Holy Ghost, blessed be his glorious name for ever—may all generations, all hearts, and all tongues be full of his praise. Amen.

The Lord bless thee, and keep thee ;

The Lord make his face to shine upon thee, and be gracious unto thee ;

The Lord lift up his countenance upon thee, and give thee peace. Amen.

**ANNIVERSARY OF THE IPSWICH
AND SUFFOLK AUXILIARY
SOCIETY.**

Patron,
The Lord Bishop of Norwich.

**THE Anniversary Meeting
of the Ipswich and Suffolk**

Auxiliary Society for promoting Christianity amongst the Jews, was held in the Shire Hall of that town, on Wednesday the 26th of July. The Rev. Charles Fonnereau was in the Chair.

Several Clergymen and gentlemen of the Town and neighbourhood were present. The Report was read by the Rev. J. T. Nottidge. The Meeting, which was more numerous than the preceding year, was addressed by the Rev. John Bull, Rector of Tattingstone, by the Rev. C. Simeon, the Rev. Daniel Wilson, the Rev. W. Marsh, the Rev. Mr. Charlesworth, the Rev. J. Nottidge, the Rev. W. Carr, the Rev. Nehemiah Solomon, the Rev. C. Bridges, and the Rev. C. S. Hawtrey, one of the Secretaries of the Parent Society.

On the preceding Sunday, Sermons were preached by the Rev. W. Marsh, and the Rev. C. S. Hawtrey. On the Monday Evening, a Sermon was preached by the Secretary, for the School Fund; and on Wednesday Evening, a most powerful and impressive Sermon was preached by the Rev. D. Wilson, in aid of the Hebrew Testament Fund. Much interest was excited by the information given, and the collections exceeded those of the former year.

**ANNIVERSARY OF THE COL-
CHESTER AUXILIARY SOCI-
ETY.**

ON Sunday the 23d of August, two Sermons were preach-

ed in behalf of the Society, in St. Peter's church, Colchester, by the Rev. Charles Simeon, M. A. On the Monday Evening, a Sermon was preached in aid of the School Fund, by the Rev. W. Marsh. On Tuesday Morning, the Anniversary Meeting was held at the Long Room as usual. It was numerously and respectably attended. — Benwell, Esq. was in the Chair.

There were twenty-five Clergymen of the Established church present on the occasion. The Report was read by Charles Boutflower, Esq. the Secretary, and the Meeting was addressed

by the Rev. C. Simeon, the Rev. Mr. Newman, the Rev. Daniel Wilson, the Rev. Mr. Bryan, the Rev. Mr. Thomson, of Madras, the Rev. W. Marsh, the Rev. Mr. Walker, the Rev. Mr. Bickersteth, and by the Rev. C. S. Hawtrey, one of the Secretaries of the Parent Society.

Much interest was excited by the information imparted, and in the Evening, an eloquent discourse was preached at St. Peter's Church, in behalf of the Hebrew Testament Fund, by the Rev. Daniel Wilson. The Collections amounted together to about £116.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

*Anonymous, August 15.	100	0	0
Bulmer, Mr. H. M. Wilderness Row, collected by him ...	2	0	0
Corbould, Miss, by Rev. B. Woodd.	1	0	0
Fell, Miss Catherine C. Caversham Grove, Oxon, by E. D. Ross, Esq. Executor Legacy	10	10	0
Female Servant, collected by, by Rev. B. Woodd.	1	5	0
Garratt, Francis, Esq.	10	10	0
Gilbee, Rev. William	4	0	0
Macbride, Mrs. Magdalen Hall, Oxford	15	0	0
Monckton, Hon. J. Fineshade, near Wansford.	26	5	0
Richards, Miss, and Friends, Darowen, Montgomeryshire	3	4	0
S. L.	1	0	0
Barton under Needwood Society, by Rev. T. Fisher.	10	0	0
Birmingham do. by Miss M. L. Pratt	3	6	0
Blackheath and Greenwich 1 Quarter	1	3	7
Burton on Trent Society, by Mrs. Dancer.	3	0	0
Chatteris Society, by Rev. J. Hatchard.	1	7	0
Clapham Parish Church, (Rev. W. Dealtry, Vicar) collected after two Sermons, by Rev. C. Simeon	83	8	0
Do. St. Paul's Chapel, (Rev. W. Borrowes, Minister) collected after a Sermon by him	34	5	6

* Our kind Friend is informed that the half Note has been duly received, and the Committee return their warmest thanks.

FOR GENERAL PURPOSES,—*continued.*

Clewer Society,	by Mr. Davis	13	11	3
Eversole do.	by Rev. Mr. Jones	2	0	0
Hereford do.	by Mrs. Love	11	0	0
Huddersfield, (Rev. John Coates, Vicar) collected after a Sermon				
	by Rev L. Richmond	23	4	7
Huddersfield Ladies' Society, by Mrs. John Coates		11	5	11
Iver, (Rev. E. Ward, Vicar) collected after a Sermon by Rev.				
	C. Simeon	26	0	8
Iver,	Subscription Box at Rev. E. Ward's	2	12	5
Leicester Society,	by Rev. G. B. Mitchell.....	100	0	0
London Ladies' do.	by Miss Rivington	91	13	8
Pertenhall, Bedfordshire, (Rev. Thomas Martyn, Rector) collected after a Sermon by Rev. C. Simeon		13	12	0
Ryde, Isle of Wight, Society, by Miss C. M. Parker		0	14	6
Shaftesbury	do. by Mr. J. Upjohn	1	3	8
Sheffield, collected after Meeting at National School		10	18	6
Stirlingshire and its Vicinity Society, in aid of Missions and other religious Objects, by Rev. John Smart		10	0	0
Stromness, (Orkney) Female Bible Society, by Messrs. Christie and Co.		5	0	0
Taunton, Somerset, Society, by Mr. S. R. Maitland		1	0	0
Titchmarsh, Northamptonshire, (Hon. and Rev. L. Powys, Rector) collected after a Sermon				
	by Rev. C. Simeon	10	0	0
Wirksworth Society,	by Miss E. Blackwell.....	6	0	0

FOR HEBREW TESTAMENT FUND.

Crawford and Lindsay, Rt. Hon. Earl of.....	5	5	0
Gregory, Mr. Cuchlow, Oxon, for Judæo-Polish Testament ..	1	0	0
Gregory, Mrs. do. do.....	1	0	0
Gregory, Miss, do. do.	1	0	0
Rose, Rt. Hon. Sir G. H. M. P.	10	0	0
White, P. Esq.	1	0	0
Glasgow Society for promoting Christianity amongst the Jews,			
by the Rev. L. Richmond	80	0	0
Harwell Society, by Rev. G. Knight.....	1	0	0
Leith Bible do. by Rev. Dr. W. F. Ireland	30	0	0
London Ladies' do. by Miss Rivington.....	7	1	6
Shaftesbury, by Mr. J. Upjohn	0	2	9

FOR BUILDING FUND FOR SCHOOLS.

Haygarth, Miss	<i>Annual</i>	1	1	0
Herbert, Mrs. Glanaffren		1	1	0
Wright, Mr. S. late of Bethnal Green, deceased.....		5	0	0
Chatteris Society,	by Rev. J. Hatchard	0	7	6
Episcopal Jews' Chapel Ladies' Penny Society		13	11	7
Hans Town Ladies' Society, by Miss Leach.....		2	3	2

FOR FUND FOR FOREIGN SCHOOLS AND MISSIONS.

Anonymous, for the relief of Christian Jews in Foreign Parts	50	0	0
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